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WEEKLY REVIEW.

—Sir Philip Wodehouse, the new Governor of this Presidency, arrived in the Mail Steamer on Wednesday, and landed very quietly, the good people of Bombay having apparently exhausted themselves in receiving the Governor-General and entertaining the men of Her Majesty's fleet. It was all the same to Sir Philip, we dare say.

—Lord Northbrook spent three days in Bombay. He was greatly surprised at the extent of the Elphinstone Dock works, thought the Crawford markets ahead of any thing of the kind in London, attended service at the Cathedral on Sunday evening, unveiled the Queen's Statue, designated the new portion of Bombay magnificent, made a very favourable impression on the good people of this modern Tyre, and left on Tuesday morning for the City of Palaces.

—We have had a considerable fleet of H. M.'s ships in the Bombay Harbour, and it struck somebody's fancy that it would be a good thing to give the men belonging to them an entertainment. About Rs. 10,000 were quickly subscribed by European and Natives, and no pains were spared to crowd the elements of enjoyment into the little hour or two during which 1,400 of the men were feasted in a fairy-like pavilion on the Esplanade.

"For each man there was on an average half a pound of beef, half a pound of mutton, half a fowl, half a duck, a quart and a pint bottle of beer, and a good supply of ham, sucking pig, vegetables, plum pudding, plantains, pineapples, oranges, &c., and each man had placed before him a large piece of tobacco, a pipe, and a couple of cigars."

All this was followed by iced brandy and soda. We believe that it would have been possible to make Jack happy for the occasion, without some of these elements, and incline to think that a cup of tea prepared for him and presented to him by fair hands, would have been as pleasant as the three pints of beer and two glasses of brandy; and we would have added some 10 or 20 pounds' worth of illustrated papers and books for the men to take on board with them, to cheer many a leisure hour afterwards. And it seems a pity, after all the revelling, that the men should have been allowed to spend the night on shore, thronging Duncan Road and similar localities. It seems very ungracious to be snubbing people for their liberality and hospitality in this way, and it is very reluctantly indeed that we venture on these criticisms. But looking at the real needs of this class of men, and the temptations that beset them, and the things that keep them down in the social scale, we would have kindness shown to them in a way suited to stimulate what is good in them, and weaken the force of what is evil.

—Judging from the opinions expressed by Mr. Disraeli at Manchester, the Church of England is a dangerous body.

"Gentlemen,—I am inclined sometimes to believe that those who advocate the abolition of the union between Church and State have not carefully considered the consequences of such a course. The Church is a powerful corporation of many millions of her Majesty's subjects, with a consummate organization and wealth which in its aggregate is vast. Restricted and controlled by the State, so powerful a corporation may be only fruitful of public advantage, but it becomes a great question what might be the consequence of the severance of the controlling tie between these two bodies. The State would be enfeebled, but the Church would probably be strengthened. Whether that is a result to be desired is a grave question for all men. For my own part, I am bound to say that I doubt whether it would be favourable to the cause of civil and religious liberty." (Cheers.)

One would think he was speaking of some dangerous animal, not to be trusted without a keeper. If we may believe the Bishop of Bombay, there never was a time when the Church of England was more loved by the people of England or more influential than she is now. If such is the case, we may be sure that the ministers and institutions of that Church will be easily maintained by the people of her communion, independently of State aid. The dissenters have about as many churches and ministers in England as the Established Church has, and all these bodies support their pastors and home and foreign missions without the State's aid; and it is not for a moment to be supposed that the people of the Church of England, so devoted to their Church, and quite as wealthy as dissenters, we presume, should fail to give equal proof of their attachment. We should be sorry to see the 80 or 90 millions of property now assigned to the Church of England, made over to the disestablished Church or to any Church that we loved, believing that it would be a great hindrance to the formation of spiritual bonds between ministers and people, and between the whole and Christ.

—We have received a report of the Bhosawul Mission School. This is in connection with the Free Church of Scotland, though dependent for support on public contributions and managed by a local Committee. The school has 56 children, and the instruction is in Marathi and English. The school is under the superintendence of the Rev. S. B. Misal, and there are three teachers whose united salaries amount to about Rs. 36 per mensem. The study of English of course enhances the expense, but the Committee have judged it to be on the whole desirable. The contributions last year amounted to Rs. 520 and the School fees to Rs. 111. The expenditure was Rs. 688. Mr. Henry Brown is Secretary.

—We have already mentioned the Union in Prayer proposed to be held this month by Christians in all parts of the world. The proposal originated in a correspondence between Dr. Merle D'Aubigné and Mr. Kinnaird. We have placed in another column the programme of subjects. The week of prayer begins on Sunday, the 19th, and terminates on the following Saturday. The subjects mentioned are of very great importance, especially those that come under the first head, as the conversion of Romanists, Greeks, and heathen probably depends upon the fulfilment of the prayers there mentioned. "God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Papers with the correspondence and heads of prayer may be obtained at the Tract and Book Depository.

Where men are intimately associated in large numbers, as in barracks and on board men-of-war, and some of them are converted, a great struggle is necessary before these can take up and secure to themselves the position of witnesses for Christ. There is strength in numbers, and woe unto the man who refuses any longer to yield obedience to the unwritten law, the will of the community. He has a great fight to wage, and even after he has been able to take his stand, he is made to feel the necessity of maintaining an attitude of unflinching antagonism. In some respects this is strengthening, and tends to the development of Christian character; but there are other respects in which this stern necessity of repulsion, this military attitude, may hinder a higher development of Christian character. Add to your faith, virtue, that is, fortitude, says Peter; and he continues thus: 'and to virtue, knowledge;' and then follow temperance, patience, godliness, brotherly kindness, charity (love). Now where there is a little band of Christians in a cantonment or on board of a man-of-war, the danger is that they will, in the effort to separate and shield themselves from the sea of wordliness around them, neglect to manifest that kindly interest in their unconverted comrades without which there is little hope of winning them to Christ. Their comrades are likely to take up the idea that the little knot of praying men think themselves greatly their superiors, and are actuated by pride and self-righteousness, and while they have this idea there is little hope of their being affected for good. The Gospel wins its way to the hearts of unconverted men by the blessing of God on a manifestation of love. The Lord Jesus went about doing good, healing all manner of diseases, and giving men such proofs of his loving regard for their welfare, as they could appreciate. And they who profess to be his disciples must cultivate this same loving solicitude for the good of men, and rejoice in every opportunity of disproving the idea entertained of them that they are shut up in themselves and have no friendly feeling for others. Christ separates his people from the world by calling them to walk with him, by changing their natures,

by giving them new tastes; but while he would have them separate from sinners in all that is sinful, he would none the less have them to be concerned for their fellow-men, and animated by a desire to do them good. Let those who have been brought to Christ under such circumstances as we have referred to, do their best to break down the feeling of distrust and alienation on the part of their comrades, by showing them all the kindness they can, visiting and waiting upon them in sickness, sympathizing with them in their troubles, denying themselves in order to help them; if they can pursue this line, without yielding to temptation, without compromising the truth in any way, there is more likelihood that their prayers will be answered, and their words of exortation be listened to. Trouble is constantly coming to men, and the Christian should seek to show himself a friend in need. This kind of thing will tell in the end; nay, it will yield immediate fruit so far as oneself in concerned; Christ's love will be shed abroad in the heart just in the degree in which we seek to walk in love, to tread in his footsteps. Whereas, a habit of reserve, a constant shrinking from men, will not only increase their dislike of you and give them a wrong idea of religion, but it will have an unfavourable effect upon yourself. The life of Christ is most blessedly experienced by us, when it has many avenues of utterance, many modes of revealing itself, when all our sympathies are awakened, and when the claims of others have no place for self to hold its melancholy reign.

It is harmful for us to get in the habit of thinking of Christ as specially interested in our little band and content to meet with us, forgetful of the outer world. We see but very little of Christ in that way. It will not do for us to think only of the love he has for us; we must contemplate him in his love for all, his yearning to save the unsaved. God commendeth his love to us in that while we were enemies Christ died for us. We beseech you, in Christ's stead, be ye reconciled to God. What strengthened Paul for his ambassadorship was the love that he perceived in Christ for those whom he was addressing. We must contemplate him in his love to the world and in his desire for the salvation of all.

The wisdom that cometh down from above is first pure; yes, this is of prime importance; we must cleanse ourselves from all unrighteousness and from all fellowship with iniquity; but it will not do to stop there; first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits. It comes down not merely to enrich us, but to invest us with the means of enriching others.

The Bombay Guardian.

SATURDAY, MAY 4, 1872.

PERILOUS TIMES.

In the last days perilous times shall come, says Paul in his second epistle to Timothy, the last of his writings. Whence the peculiar peril of the last times? This does not immediately appear. It is true we have a dark catalogue of the characteristics of the men of those last days; but are we to understand that such characteristics did not belong to the men of the world's earlier periods? On the contrary, this very Apostle, in the epistle to the Romans, gives a still darker representation of the men of his own day. There is very little to be said in behalf of the generation that saw the gracious deeds and holy life of Jesus of Nazareth, and yet were not content till they had put him to an ignominious death. The men of that generation should be condemned by the people of Tyre and Sidon, of Sodom and Gomorrah. Men have always been about as bad as they could be, consistently with the restraints providentially thrown around them. How then should the description here given apply to people of the last times, in distinction from others? It is when we get to the end of the black catalogue that we discover the special scope of the apostle's prophecy.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*"

The distinguishing and alarming peril of the last times, is not in the fact that men shall be very bad, but that bad men shall assume a form of godliness, shall be found in the church. There will be an amalgamation of the world and the church; the narrow way shall be made broad, false ideas of charity and catholicity shall throw open the portal wide to men, upon the simple condition that they assume a form of godliness, attend 'the house of God' occasionally, show respect to the clergy, and come sometimes to the Lord's Supper. A Christian means a man related to Christ, a representative of Christ; and men having the abominable characteristics mentioned, shall in the last days be called Christians. Have we not already seen it? And is not this a peril to the people of God, far greater than persecution would be? Of course it is not meant that all this should come to pass with a rush, in a moment; but very gradually. Christians will get used to the presence of one unchristian element in the church, and then by degrees to another. Gradually they find expressions happily calculated to invest human iniquities with the costume of Christian graces. Christ commended the church at Ephesus because she could not bear them that are evil; but the more conspicuous churches of our day bear them very easily, and commend themselves for it.

Men shall be lovers of their own selves. So men are every where, and this is the great impediment in the way of the Gospel, which requires them to love others as themselves. And the Gospel is light because it makes manifest the darkness and selfishness of man. But when they who profess to have embraced the Gospel, continue to seek their own pleasure, and to make all things yield to the great requirements of self, then what becomes of the glorious light of the Gospel? Its professed friends, those to whom we look for the interpretation of its demands, they tell us that it is content with the form of godliness, and throws a charitable veil ever the selfishness of men. Thus is Jesus betrayed with a kiss.

Covetous. There has never been a greater development of covetousness than is witnessed in our days, and that in Christian lands. When we speak of Christian lands, most of our readers will assign the first rank to England. Well, look at England; how many men there are there with incomes of £50 a day, £100 a day, £500 a day, aye of £1000 a day; and yet how many thousands of families there are whose entire lives are spent in a struggle to keep themselves above the famine line. No language can describe the unutterable misery of a vast multitude of men, women, and children in a far more deplorable condition as regards the necessaries and comforts of life, than the negroes are in slave countries. You may say that this is owing to their love of drink. Well, how came the gin palaces to be established, and so rapidly multiplied? What brought about the multiplication of cheap intoxicants? Who sends these tremendous ministers of wrath among the people, the uneducated people, left without the training, instruction, and example that might have enabled them to resist the temptations so lavishly sent to their doors? The same covetousness, disguised under the name of Commerce, that has made England the glory of all lands in respect to opulence, has waged this dreadful war upon the masses, established a palace in the midst of every 10 or 20 habitations, not for the accommodation and entertainment of the poor creatures, but to filch from them their scanty gains day after day, to come between the labourer and his wife and children, and cheat them out of their daily bread, and strip them of decent clothing; a Maelstrom to suck in every thing in the shape of money in the circle commanded by it; mocking the poor perishing creatures by making the gas to burn more brightly within, while darkness, misery, and discord convert these surrounding habitations into hells. And the gentlemen who sell the liquors to those that sell them in these palaces, perhaps these very vendors themselves, move grandly about in the high places of society, are elected to parliament, are lauded in the newspapers, and perhaps even praised as benefactors and devout men because they put up some drinking fountains, or give stained windows to churches. Will God not visit for these things? Does not the splashing of the poor famine-tortured and drink-crazed suicides, who night after night throw themselves into the Thames and the other streams that bear up the noble argosies of England, ascend to the ears of the Lord of Sabaoth? Oh no; you forget that this is eminently a Christian country; see how numerous the churches, and what beautiful structures they are; hearken to the strains of the solemn organ heard in all the respectable streets, and the cadences of sweet singers, chanting the praises of God with a perfection that would have gratified a Mozart; look at all we are doing for the spread of the Gospel. But what if the very money you expend in giving a halo of beauty, taste, and manifold attractiveness to your form of godliness, should be cursed with a curse, and redolent with the fumes of alcohol? It is one thing to look over the beautiful expanse of the Mississippi as it empties into the Gulf of Mexico, and another thing to look below its waters and see the constant depositing of mud, brought in minute particles from streams and rivulets thousands of miles away; and God sees not merely the end from the beginning, but the beginning from the end.

But who are those men and women who leave their better homes to go into these dens and haunts of misery, who take the poor creatures by the hand and try to

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persuade them, notwithstanding the lordly cathedrals and splendid modern churches, with the innumerable equipages that encompass them on Sunday, that Jesus is a living Saviour, and willing and able to lift them out of their horrible pit to happiness and glory; and while they are telling the old, old story, fight as they best can the minions of covetousness, who come there with their manifold temptations and blandishments; and if they save one in fifty, think themselves inexpressibly happy? Ah, these are not of the world; these are Christ's peculiar people, who touch not the unclean thing, and put away from them whatever would hinder them from being faithful interpreters of the mind of Christ; these are 'the good' spoken of in this very description as despised by the great body of Christians, who have the form of godliness without the power.

And if we look abroad to the great Empires which have been added to England's dominion, to India, for instance, what awful displays of the power of covetousness meet our observation. At the beginning of this century China knew nothing about opium as a drug for habitual use; a few chests exported from India sufficed for the demand. But the appetite began to grow by the taste once obtained; and the Government of India soon saw that large money was to be got by this traffic, and the cultivation of the drug was cultivated, and the utmost pains taken to make it palatable, till now there are millions of wretched beings in China, who would go mad if they did not get their daily quantum, and who might almost as well be mad, for any happiness they have in life, or any use they are to their fellow-men.

WHAT IS TRUTH?

For this cause ought the woman to have power on her head, because of the angels. (1 Cor. xi. 10.) It was the custom for respectable women to go veiled in public. A woman unveiled in public would be taken for a bad character. It would bring a scandal on Christian assemblies if the women appeared unveiled; and those emissaries of Satan, whose business it was to obtain handsome women for bad purposes, to be priestesses of Venus and the like, would be attracted to the assemblies by the fact that unveiled women were to be seen there. It is easy to see how, in such a state of society, it would produce a very damaging impression if this were allowed. The argument for it was that the Holy Spirit was given equally to women and men, and if there were gifts there should be the opportunity of exercising them. But under the peculiar circumstances of the times, Paul judged it better that the women should reserve the exercise of their gifts for such opportunities as might be given in private life. It was not for the Gospel to turn aside to wage war against the custom of wearing veils; this was a matter that might be left to right itself when the Gospel should have infused something of its spirit into society. By power on the head he means the veil, a sign of protection; an unveiled woman meant an unprotected woman that any body could speak to. The apostle in this chapter clearly identifies his objection to the praying and speaking of women with the existence of special social conditions, and it may be doubted whether his rule would be universally applicable. In xiv. 34, he says that they are to be under obedience, which would forbid all ministry that had not the sanction of their husbands and of the elders of the church. That the rule was not meant to be absolute would appear from the fact that there were prophetesses in the apostolic churches, and Paul certainly had no thought of commanding to be silent those whom the Holy Ghost was commanding to speak. Joel, quoted by Peter, includes daughters and handmaidens among those that should prophesy, *i. e.*, deliver the Gospel message.

Do ye shame them that have not? (22.) Those who are very poor and have not the means of providing supper for themselves, or perhaps only scantily and meanly, they will be put to shame by the abundant supplies that others have brought. You make them keenly feel the humiliation of their circumstances, by the contrast between your repast and theirs; and you have no right to do this; it is contrary to the law of Christian love. This is a principle of wide application, and it bears against the caste that prevails to some extent even in the church. How many deck themselves out in their very best, and seek to make it evident that they have abundance of this world's goods, when they go to a place of worship, while the poor Christian, just able to make himself look decent, is made to hide himself in out-of-the-way corners and make the greatest possible approach to invisibility. We must behave to our poor brother as we would have him behave to us, were our situations exchanged. We must put ourselves in his place. This is that legitimate exercise of the imagination which our Lord enjoins, and we should cultivate it diligently.

Many are sick and weakly among you and many sleep. (30.) This may be taken literally. They grieved the Spirit by their profaning of the Lord's Supper, and were chastised with temporal judgments; many lost their health, and many died (see James v. 14, 15; 1 John v. 16). Or it may have a spiritual sense; they were weak, sickly, slumbering as Christians, without spiritual power, or a heart for aggressive work.

If we would judge ourselves, we should not be judged. (31.) If we were fully minded to do simply the will of the Lord in all things, and to put away whatever has not his sanction, then the Spirit of God would enable us to see our deviations and deficiencies, and to remedy them. But if we fail thus to examine ourselves and ascertain what is amiss, God, who is greater than our hearts, and omniscient, will be compelled to send upon us some chastisement. Where is the church that has not many weak and sickly members? How many Christians are visited with judgments of various kinds, which would have been avoided if they had been more intent on getting fully and consciously into harmony with God's will.

When ye come together to eat tarry one for another. (33.) Look not every man on his own things, but let every one study the pleasure, comfort, and profit of others. This consideration should manifest itself even in little things.

The manifestation of the Spirit is given to every man to profit withal. (xii. 7.) It is given to every Christian to manifest the indwelling Spirit in some way that shall be for the benefit of the church. The very least of all the functions of the Christian can only be rightly exercised with the influence of the Spirit; no man can call Jesus Lord without his aid, his prompting. Peter could not call him Lord in the court of the high-priest's palace; somewhere or other there is to the Christian a place of trial where, without the prompting of the Spirit, he could not acknowledge Christ as his Lord. There is a vast deal in the Christianity of our churches that requires no such aid of the Spirit; all is accommodated to the notions of society, so that pious words may be uttered and pious acts performed without any repugnance of the natural man. It is this traditional and conventional piety, this nicely arranged compromise between the requirements of Christ and those of the world, that is sanctioned and patented by society; and that obedience to Christ which involves a departure from this awakens a universal cry of hostility. It has long been an enigma, for which many have volunteered explanations, why the apostle should say, He that will live godly in Christ Jesus shall suffer persecution; when all our experience went to show the contrary. We were quite sure that we were godly; that this Christianity of ours was the genuine thing; here was the error. The world has allied itself to the church as Delilah did to Samson, that she might bind and tame the strong man, and lead him captive with the chains of simulated love. But the hair of the Nazarite shall grow again, and he shall be endued with power from on high, and the friendship of the world be seen to be nothing less than enmity towards God. Every Christian is to take his part, however humble, in building up the Church; let him make haste to ascertain his function and to lay hold of the corresponding gift.

To me is given. (8.) Here we have a description of an apostolic church, a standard church. So Ezekiel was commissioned to give a complete delineation of the standard temple, to show the people the plans of the divine Architect, that they might understand how prodigiously their own plans differed, and be ashamed of the poor edifice that contented them. 'Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities.' In God's conception of a true church there is a great variety of offices, many forms of ministry, something for every one to do under the guidance of the Spirit. Let us hope that a time is coming when the eyes of Christians will be opened to see this divine plan of the church of Christ, and to inquire by what extraordinary obliquity of moral vision they have failed so long to see it, and been delighting themselves with a scheme the direct contrary of God's, a scheme in which ministry is all rolled off on one man, who is paid for attending to the whole of it. In the divine plan, there is a special gift of wisdom to one member; of knowledge to another; of faith to the third; of healing to a fourth; of miracles to a fifth; of prophecy to a sixth; of discernment of spirits to a seventh; of tongues to an eighth; of interpretation to a ninth; nor is this list exhaustive, all enjoy in common those influences of the Spirit which are concerned in their sanctification and general fruitfulness; and, besides this, every one has some special office of ministry with a special endowment fitting him for the discharge of it. If we organize churches in such a way that there can be no liberty for the manifestation of these gifts, the exercise of these functions, how can we expect the blessing of the Holy Spirit? It must be noted that while many of these gifts are suited to the general assembly, others are to be exercised in private, as the gift of healing.

CORRESPONDENCE.

MISSIONARY MODE OF LIFE.

To the Editor of the "Bombay Guardian."

My Dear Guardian,—The subject of the style of Missionary living has been of late cropping up now and again in your editorial columns, as if with the intention of bringing the matter to the touchstone of public opinion. A very little consideration suffices to show that the question involves consequences of the gravest import; and it becomes those who advocate asceticism and monachism as a *sine qua non* of reaching the heathen and influencing them in favour of Christianity, and of educating the Native Church, to reflect very seriously on the result of their advocacy. If the ascetic theory be tenable, practicable, and scriptural, then the more it is advocated and urged the better, for it has a heavy work before it, and the sooner missionaries are brought to their right mind and into their appropriate "status" the more advantageous will it be to the cause of Christ in India, and, no doubt, also in other countries. Should it, however, on closer consideration, appear that the theory has no such basis to rest on, it is plain that the advocacy of it in a religious and missionary organ must have a most damaging effect on the progress of Christianity, because it will tend to turn the minds and hearts of Native Christians and of others who read the journal, against the entire non-ascetic portion of the mission brotherhood, fill them with hard and bitter thoughts prejudicial to the sincerity and character of their formerly supposed true teachers, and in many other ways that might be mentioned, do a world of mischief. Destroy the confidence of the Native Church in its foreign founders and custodians, and you have paralyzed her in every limb and struck a fatal blow at the Kingdom of Christ itself. Of course the *Guardian* can have no such intention. Indeed the mere mooting of the idea demands an apology, and I give it with all sincerity. Nevertheless, until the question be settled one way or other, I can easily foresee unhappy results as the fruits of the position assumed in its columns.

As a rule Natives, both Christian and non-Christian, have already a sufficient number of false notions about Missions and Missionaries, and to furnish them with a few more ready made, would be a bad method of setting them right. Here we have a learned Christian Baboo writing, reading, and printing the doctrine that Missionaries should not marry, or if they be such graceless wretches as to consider the wedded state better than the single, let them marry only native women! It is well that wild dogmas of this nature are usually self-destroying. Yet we see from the fact of such a doctrine being conceived, received, and published, that there are some ideas in the native Christian mind which ought never to have been generated, and which ought to be expunged with all possible speed. It is clear, therefore, that if on the authority of Scripture and on the principle of expediency Missionaries may, if they choose,

become married men, the advocacy of celibacy and other forms of asceticism must be very hurtful to the character and influence of married and non-ascetic Missionaries.

I will not trouble you further just now, but if you wish the whole question ventilated, I have no objection to give it a puff.

Yours, &c.,
R. A.

To the Editor of the "Bombay Guardian."

DEAR SIR,—With reference to what you say in your issue of the 20th April in regard to my letter to *The Witness* about the desirableness of a great Missionary Conference taking place in India, it is not so much that I *misconceived* what an amount of work there would be at such a Conference, as that, *I did not think very much about it.* The thought that was uppermost in my mind was that there might be PRAYER. If missionaries come together from all parts of India, to discuss for a *week* "all questions of Mission policy and all departments of Missionary operations," and at the end of that time all return to their respective homes without having set apart a time for SPECIAL PRAYER, they might as well not have wasted their time and money. I quite agree with you, Mr. Editor, that what we want is not "a mere Conference with devotional exercises *interspersed.*" What I would like to see would be a coming together for a week, for CONSECRATION and PRAYER, and *afterwards* let as much time as can be spared be spent in discussing missionary policy, &c., &c. May the Lord bring such a meeting about is my earnest prayer. Please excuse me for taking up so much of your valuable space.

Believe me, yours, &c.,
A CONSTANT READER.

Kass-auli, Himalayas, 25th April 1872.

To the Editor of the "Bombay Guardian."

MY DEAR EDITOR,—In your issue of 20th instant I am sorry to see "F. C." is less considerate than in his previous article. In that he frankly conceded that the main thing was to make known the Gospel, whether in the bazaar or the school-room, each place and method being proper so far as approved and blessed of God. On this common ground we can all unite and be agreed. But this attempt to condemn and discard an agency signally blessed of Heaven, is much to be regretted. Speaking for myself, and other Missionary Educationalists, so far as I understand their views, I beg to assure "F. C." that he has misapprehended, or mis-stated, our argument for Schools. He says our arguments are: "Preaching to adults has been tried in both town and country, and has failed." "These schools are needed because the main body of the people are too ignorant to understand the Gospel," &c. The first of these arguments I do not at all recognize. Every Missionary Educationalist in the wide circle of my acquaintance, advocates "preaching to adults" everywhere—in school and in the bazaar, at home and abroad; and I venture the assertion that if "F. C." or any one else will designate the living Missionary in Western India who preaches most out of school and has preached in the largest number of different cities and villages, he will be found to be a Missionary Educationalist.

That the "main body of the people are" still grossly "ignorant"—so ignorant as to make it desirable that schools accompany evangelistic efforts among them, is to be admitted. But even this argument is quite subordinate. A much more patent argument, in my view, is that by means of schools we can reach the better class of minds, and bring them regularly, statedly, continously under the teaching and focus of God's truth, till some of them do understand and feel its power. And as to the pertinency and force of this argument, I beg to refer "F. C." to a volume entitled "Mission Schools in India," by Rev. R. G. Wilder, pages 154, 194 to 218, also chapter 7, describing the ten revivals in the Mission Schools of Ceylon, and chapter 12, narrating the revival in the schools of the Nestorian Mission. As to the two native gentlemen recently baptized in Calcutta, "awakened to thoughtfulness *** by public preaching," such cases we may hope and pray to become more numerous, as the number of young men, educated as they were, increases. But hitherto, when one such case has occurred, it is safe to affirm the conversion of scores of our ablest and best native converts is traceable to Mission Schools. (See the references made above.) I must not ask space to follow "F. C." in detail; but I cannot repress the grief and pain with which I have perused his remarks under his 2nd head or division, calling our Missionary Educational system "ungenerous," "a trap set to catch his inexperienced and unwary child," "to rob him," "to degrade him among the vilest of the vile," &c. Christ Jesus drew after Him eager listening multitudes by means of His astounding miracles, feeding thousands with five loaves and two small fishes, raising the dead, healing the sick, &c. Will "F.C." call these miracles "a snare," "a trap set to catch the inexperienced and unwary"? And is it not just as proper for me to bestow some temporal good on idolaters, on condition they will listen to the blessed Gospel from my lips, as it was for the Apostles, or Christ Himself, our Great Exemplar, to do so? And what temporal good is it more proper for me to bestow than to impart the elements of true science and useful knowledge, while at the same time I bring them the knowledge of God's infinite love and saving grace?

If Missionaries concealed their true aim, and sought, like Jesuits, to convert Hindus by craft and duplicity, "F. C.'s" statement would be justifiable, but so long as they always and every where make it known that their one desire and aim is to enlighten, convince, and save souls, and all else, whether medicine, or teaching, or oral preaching, or lecturing, is merely subordinate to this, "F. C.'s" statement involves either a strange confusion of ideas or a great wrong, which his conscience, on reflection, must surely recognize. I wonder what "F. C.'s" ideas are, of the motives which *first* induce idolaters to listen to the Gospel, whether in the school or in the bazaar:

As to "A. N. C.'s" article in your same number, I confess, I ought not to have expected he would "*blush*" at anything, as he had already traduced a whole class of his brethren; said he could prove his charges; and yet when challenged to do so, would neither attempt to prove them nor withdraw them. I confess I made a mistake in thinking he might feel sorry for his mis-statements. I am obliged to accord to him all the perversity he claims, and have no doubt the public will hereafter estimate his statements for what they are worth. I could point out his errors in this article in detail, but will mention only one. He says "Other books, such as the 'Theological Class Books,' 'Lambs Fed,' 'Book on Faith,' are not the productions of Missionary Educationalists." Let me briefly repeat, These three books *are* "the productions of a Missionary Educationalist," viz., of the Rev. R. G. Wilder, author of the volume on "Mission Schools," referred to above, and still living and labouring in Western India. If any one doubts whether he is a Missionary Educationalist, let him read the above-mentioned volume, and note his hours of habitual daily teaching for more than a quarter of a century. And let it be borne in mind that I furnished this list of books, prepared by Missionary Educationalists, in reply to "A. N. C.'s" question: "Have any of our present Missionary Educationalists composed or compiled *a single book, pamphlet,* or *tract* imbued with Christian truths?" and while obliged *tacitly* to admit that not "a single book" only, but nearly all the list had been so prepared, still, instead of welcoming the *facts* he had asked, and ingenuously admitting the unjust implication of his question, "A. N. C." seeks to weaken or parry the tacitly admitted *facts* by denying the origin of these three books—with what result, those interested in this discussion will judge.

W.

[We think it better that this controversy should terminate.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have been deeply interested in the discussion which, for the past few weeks, has been carried on in your columns on the subject of English Mission Schools. I agree with "B. T.," that the chief object has, to a great extent, been lost sight of. What is the value of such schools as a *means of evangelization?* In how far do they, *as at present conducted,* serve the grand purpose for which they have been called into existence? A satisfactory answer to the above queries would tend to throw some light on the question in dispute. If your correspondent "Teachers," who took the field at a very early date, and who, from the nature of his letter, appears to be a *teacher* himself, had in his attempt to defend the present system given us his opinions on the above questions, his letter would then have been of some service indeed. But what was the course pursued by him? He merely wrote on behalf of a "single Missionary or Missionary Institution," neither of which had been the object of attack, and his example has been too closely imitated by those who have followed him.

"Teachers" gave us a pretty fair account of himself and his school, but surely he does not expect the public to believe that what is true of *one* Missionary and *one* school is true of *all* the Missionaries and *all* the schools in the country. Before arriving at such a general conclusion, our induction of facts must be much more extensive.

I ask the liberty, Mr. Editor, of being allowed to occupy a small portion of the space at your disposal. I urge the importance of the subject as my only excuse, and it is very obvious that, regarding it, Missionaries and others are by no means unanimous.

I am convinced that the various Missionary societies represented in India, if they have not hitherto expended, at least are, at present, expending by far too much time and money on English schools. In defence of such a course of procedure, the advocates of these schools tell us that, by means of them, they obtain access to native youths of the higher classes, in fact to those who, but for the existence of the schools, would remain inaccessible, and that, while they are imparting to the pupils a *secular* education, they may be led to think favourably of Christianity.

Now all this looks very fine indeed, but when we come to inquire more closely into the real state of the case, we do not find that hitherto very gratifying results have been produced; cases of conversion to Christianity from among the pupils of Mission schools are very few and far between. There have, doubtless, been several instances of the kind, and we earnestly hope that many more may occur; but in due deference to all who hold a different opinion, we beg to submit that a great deal more fruit would, in all probability, have ere this been gathered had the same time and attention and money been expended on the *direct preaching* of the Gospel to the outlying masses, and the education of their children in their own vernacular. Hundreds, I might even say thousands, of such people are accessible to Missionaries at almost every station; up to the present time they have been sadly neglected by the Government; and why should not we seek to supply the deficiency? But no, our Missionary *English* Educationalists never seem to have a thought of such low characters, they aim at much higher game. Verily, I question the wisdom of the policy that leaves "the ninety and nine" of the lower grades in unblissful ignorance, and goes to seek after "the one" who glories in the dignity of his caste, and may chance to call himself a *Bania* or a *Nagur.*

Besides, why this hankering after the higher classes? I for one confess that I cannot understand it. Certain I am that few of the early Christians were the scions of lordly houses—the offspring of regal sires, and the first promulgators of Christianity were not selected from "the upper ten thousand," nor, indeed, do they appear to have possessed this craving for converts from among the learned and mighty. By the first Missionaries emphatically "to the poor the Gospel was preached;" but their modern successors seem to be in danger of abandoning the good old paths. It seems as though the souls of the rich were more precious in *their* eyes, whereas those both of high and low are of *equal value* in the sight of the Maker of us all.

It may reasonably be asked, what has English Education, whether given in Mission schools or elsewhere, done for those who have received it? Of course, I am considering this Education as a means of evangelization, and I have no hesitation in saying that it has most signally failed, and the sooner the scheme is renounced the better. Has it not made a vast majority of the rising generation either Deists or Atheists? They can now do very well without a religion; and whatever leaning they may have towards any other system, they most certainly have little or none to Christianity. Sometimes, indeed, they *pretend* to have a great deal, especially if they wish to be recommended by the *Padre Sahib* to the Collector of the district, or some other official of note; and if they can only secure this object, we may afterwards say of their visits as is commonly said of those of angels. It appears to me that their last state is worse than their first. Why then persist in the maintenance of those English Schools as if they were a *sine qua non,* as if without them "the higher classes" of youths would be altogether unapproachable, and as if a knowledge of English were itself the very Gospel of salvation.

Irrespective of reports to the contrary, I have reason to believe that the pupils of English Mission schools look upon *the little* religious instruction that is served up, *in the light of a penalty imposed upon them*, and they are in many cases—I could give instances—*absolutely determined* not to allow the matter to sink into their thoughts. Of course, with God all things are possible, but the state of their minds does not indicate the probability of their conversion; it rather prevents us from cherishing the slightest hope regarding them.

You will thus see the importance which *I* attach to the schools in question as a means of evangelization. Whatever may have been the necessity for their existence *hitherto*, I am not able to discover any *now*. The Government has placed an English Education within the reach of all who choose to avail themselves of it; and I, therefore, submit that at present, in the matter of English Mission schools, there is a waste of force and energy that might be more beneficially exercised in some other direction.

Another point I would press on the attention of those who are so enthusiastic in their advocacy of such schools. I am neither a prophet, nor a prophet's son, and yet I venture, not to predict, but simply to state as my humble opinion, that a very few years will convince them of the propriety and necessity of seeking employment for themselves in some other department of Mission work. Mission schools are, at present, on the decline; they no longer occupy their former position as educational establishments; and they are utterly unable to compete with similar Government Institutions. If any doubt the accuracy of this last statement, let him only take the trouble of ascertaining the results of the Annual University Examinations, and his mind will be for ever set at rest on the subject. Government schools are, as a rule, much more numerously attended than Mission ones, and this, be it observed, although in many cases, considerably *lower fees* are levied in the *latter* than in the *former*.

One other word, and I have done. "Teachers," quoting from a Mission Report, said that "the first and foremost aim of the Missionaries in regard to the English school is to lead the pupils to the saving knowledge of Christ." Well, nobody denies that, but let us draw aside the curtain, and try to discover how, in the daily business of the school, this "first and foremost aim" is kept in view.

Take the case of the school referred to by "Teachers," and let his own confession speak for itself. He tells us "the first classes receive religious instruction daily," and again, "the other classes are taught the Scriptures either twice or thrice weekly." Now, in plain English, what does this mean? Translated it stands thus:—In the first classes about *three hours* weekly are devoted to religious instruction, and in the others either an *hour*, or an *hour and a half*. Let us now see how the matter stands. Generally speaking, schools are open for instruction thirty-three hours weekly, of these *thirty* are devoted to *secular*, and only about *three* to *religious instruction!!* This is for "the first classes," and we see that the others must be content with a half, or a third less. Do "Teachers" and others like-minded practise what they preach? I very much doubt it. They seem rather to manifest an anxiety about the *secular* "tithe, mint, and cummin" to the neglect of the *religious* "weightier matters;" for we find that in some cases only the tenth, and in others only the twentieth of the school hours is devoted to the furthering of "the first and foremost aim."

The truth is, Mr. Editor, that since the opening of the Universities, the chief object for which Mission schools are supported has, in a great measure, been lost sight of. Now-a-days the test of their efficiency is not their success as instruments in impressing Divine truth on the minds and hearts of the pupils; no, another and much lower standard has been adopted, to wit, the amount of the Government Grant-in-aid, and the number of boys who may pass the Matriculation Examination. This is kept in view as "the first and foremost aim" throughout the year; and yet, as we have already intimated, the published Reports of the University tell a somewhat disheartening tale. The same work is being more effectually done by the Government; and therefore I consider that it is quite time for our Missionary English Educationalists to suspend their operations. Other spheres of usefulness lie open before them; let them occupy them at once, and then they shall have reason to expect a greater success than has hitherto crowned their evangelistic (?) labours.

M.

Epitome of News.

Saturday, April 27, 1872.

—*Times of India:* "It is a simple but striking coincidence that the 'Extra' we issued yesterday to announce the hour of His Excellency Lord Northbrook's landing, contained also Reuter's telegram relating to Lord Mayo's final obsequies at home. History is more impressive than the drama, for that is real while this is a show. The tale told by the little printed slip is laconic in style:—'The Right Honourable Lord Northbrook will land at the Apollo Bunder at 5-30 p.m. to-day.' 'Earl Mayo's funeral procession to-day (at Kingstown, Dublin,) was one mile long.'"

—*Athenæum:* "Most of the newspapers have mentioned that the late Prof. Maurice was in early life the author of a novel called 'Eustace Conway; or the Brother and Sister.' We believe we are not going too far in telling the following story about it. Mr. Maurice sold the novel to the late Mr. Bentley, somewhere about the year 1830; but the excitement caused by the Reform Bill being unfavourable to light literature, Mr. Bentley did not issue it till 1834, when he had quite lost sight of its author, then a curate in Warwickshire. The villain of the novel was called Capt. Marryat; and Mr. Maurice, who first learned of the publication of his book from a review in our columns (*Athen.* No. 335, p. 239), had soon the pleasure of receiving a challenge from the celebrated Capt. Marryat. Great was the latter's astonishment on learning that the anonymous author of 'Eustace Conway' had never heard of the biographer of 'Peter Simple,' and, being in Holy Orders, was obliged to decline to indulge in a duel."

—*Indian Mirror:* "Native princes have been pensioned long enough, why should they not now be made by education and honest labour to provide for their own maintenance and then left to themselves? But a contrary course of policy has been followed, and the consequence is that the taxpayers of this country are burdened with a debt which is paid by the people of no other country in the world. The dividends of the East India Company were burdensome enough in their way, although borne under the consciousness that without the East India Company there would have been no British India at the present day. Even the incubus of huge salaries paid to the Civil Service is not very bitterly complained of, while we know that work is said to be given, and by some of the members of that service work of a very high and valuable nature is occasionally performed. But there is no grievance in the whole Empire which either in extent or gravity equals that of the Indian tax-payer who has paid, and has to pay, for the keep and comfort of hundreds of dethroned princelings, utterly worthless to the welfare of the country. Can British statesmanship do nothing to free us from the evil?"

—*Mofussilite:* "A report has just reached us that a young engineer, engaged on the survey of the Sirhind Canal, has discovered the ruins of an extensive city. It is about 150 miles south-west of Umballa, in the midst of the desert where water is only reached at 200 feet below the surface."

—The *Indian Statesman* has reduced its rates to Rs. 24 per annum, or one anna a copy.

—Same: "The apparent object of Act XX. of 1863 was to clothe native committees of management with all the powers till then exercised by Government, through the Boards of Revenue and local agents, over religious and charitable endowments, the direct management of each being continued in the trustee or manager for the time being. The result of course has been, that the committees have, as a general rule, wholly neglected their duty; and the trustees, being exempted from supervision and control, have acted as they pleased. Consequently, as Mr. Ravenshaw, the officiating Commissioner of the Cuttack Division, observes:—'The revenues of the endowments are squandered or appropriated to private uses, while the services of the temples and charitable distribution of food or alms have been entirely neglected and abused.' And probably, if Commissioners were appointed to make a searching inquiry into the present administration of these endowments, it would be found that not one-fifth part of the annual rents and profits of the endowed lands in India is spent in a proper manner, the great bulk being treated as the private income of a vast host of trustees. This would be a bad and scandalous state of things in any country. In a miserably poor and unprogressive country like India, it is an *intolerable* state of things, inasmuch as it deprives the State of a considerable percentage of tax-yielding lands for the sole and exclusive benefit of one of the most idle and worthless sections of the community, and compels it to make good the loss by imposing new taxes on the industry. That Government is well aware of this, we have no doubt, but whether it will have the courage to take any steps in a direction which many would call a direct road to confiscation and spoliation, is altogether another matter. For our own part, we are increasingly disposed to support strong measures with regard to the religious and charitable endowments of the country; measures that would devote to the public good the greater part of the wealth which is now flowing uselessly into the pockets of trustees and managers. And there is but little ground, we imagine, for fearing that, if such a course were adopted, the people, as a body, would care about it, if left to themselves. Mr. Ravenshaw, it appears, wishes to appropriate the revenues of most of the endowed lands, to provision for distress in time of famine."

—There is scarcity of water in many parts of the Presidency, especially the Northern parts.

—The (Lucknow) *Witness* notices the opening of a Theological Seminary at Allahabad under the Rev. Messrs. Brodhead and Wynkoop, with 27 students. This institution is under the care of the American Presbyterians. On the same day, April 15th, a similar institution was opened at Bareilly, in connection with the Methodist-Episcopal Mission, with 10 students.

Monday, April 29.

—*Times of India:* "In order to avert the reported unpropitious effects of the Aurora Borealis (which recently became visible at Jeypore), it is said that the Maharajah has sanctioned Rs. 1,800 to be spent in the performance of the *hom* sacrifice, and a feast to Brahmins." Is this so? Has the Maharajah got no further?

—The *Bombay Gazette* asks "whether it is more desirable to spend a million in completing the Elphinstone deep water basins, one of which may be finished in four and both in seven years, or two millions in constructing the Mody Bay Reclamation and Docks in double the latter period of time. Put in this way, the question evidently admits of but one answer; and we understand that the Committee of the Chamber of Commerce is unanimous in recommending that there should be no further delay in carrying out Mr. Ormiston's original plans. The proposal is to dredge out the Elphinstone and Musjid basins to a depth of 20 feet below low water mark, so as to give accommodation to the largest square-rigged ships and steamers; and, as the water area will cover 38 acres, and the average annual trade carried by such vessels is only 800,000 tons, showing the, in comparison with other docks, small proportion of 21,052 tons to the acre, and 294 per lineal yard of wall, it is calculated that these basins will suffice for the whole trade of the port."

—The present total membership of Baptist churches in the United States is 1,489,191, a net increase during the year of 57,148. The number of new churches is 652. The number of Baptists in Great Britain, according to their Hand-book for 1872, is 243,395; an increase for the year of 34 churches, and 9,750 members.

—On the representation of the Superintendent and Committee of the House of Correction, the Government of Bombay are calling upon the Supreme Government to alter the Vagrancy Act, so that the men may be made to work, and brought under discipline.

—*Indian Statesman:* "We hear from quarters too exactly informed concerning the temper of the people to mislead us, that the whole Punjab is in a state of sullen disaffection, partly from the irritation caused by the sweeping Legislation of the last three years, and partly from the offence which the people take at 'cow-killing' being carried on all over the province."

—A correspondent of the same says: "The chief talk here is still the Kooka affair. There is a growing feeling of great uneasiness. It is as bad as in the times immediately preceding the Mutiny of '57; and a total change of policy will alone save us from another and disastrous revolt. Every native of importance that I have met within the last month, cautions me to look out for further dangerous proceedings from these Kookas."

—*Englishman:* "A person out of employ, named Charles Phelps (European), who has been loafing about Kidderpore and Hastings for the last two years, was found lying on the Maidan a few days ago by the police, nearly exhausted from want

of nourishment. He was immediately taken to the hospital, but never rallied, notwithstanding the greatest care, and died on Sunday, the 21st instant.

Tuesday, April 30.

—The *Guzerat Mitra* states that the Ahmedabad Provincial College, which was to have been closed for want of funds, is to be kept open by the timely aid of the Bombay Government, which has given to it the sum of Rs. 1,00,000, entrusted to it by H.H. Mulharao of Baroda, in honour of H.R.H. the Prince's recovery. Moreover, a list has been in circulation in which Raobahadoor Bechurdass Ambaidass has subscribed Rs. 10,000. Several other handsome sums have also been subscribed.

—At the last meeting of the Bombay Branch of the Asiatic Society, Dr. Bhau Daji read a report on some coins found near Kolapoor. He considers them Bhuddhistic, and says: "The gold ring which was found in the same pot with these coins fortunately has the name of its owner engraved on it, and the character of the alphabet enables me to pronounce it to be two thousand and one hundred years old, *i.e.*, nearly of the age of Asoka."

—The Hon. Mr. Justice Holloway has adjudged 'the man Green,' who turned Mahomedan to marry a new wife, to pay Rs. 250 per mensem as alimony.

—*Bombay Gazette:* "It was not merely a graceful, but a thoughtful, act on the part of Sir Seymour Fitzgerald to surrender to Lord Northbrook the privilege of unveiling yesterday the statue of the Queen, which was presented to this city by the late Gaekwar of Baroda. The gift of the statue was intended to commemorate the assumption by Her Majesty of the direct government of India; and there must have been few among the vast crowd of loyal citizens assembled to take part in the brilliant ceremony of yesterday who did not reflect, when Lord Northbrook spoke of the untimely fate of his lamented predecessor, that nothing could be more appropriate than that the first public act of the new Viceroy should be the dedication to the loyal inhabitants of this great city of a statue emblematic of that principle of continuity in the life of the State which makes the greatness of England independent of the fortunes of individual statesmen. Lord Northbrook performed his task with so much genuine good feeling and hearty interest in and admiration of Bombay, that he won from his audience a more cordial greeting than we have ever before heard given here to a Governor or Governor General; and the new Viceroy and the people of Bombay will have pleasant recollections of one another to colour their intercourse for the rest of Lord Northbrook's reign."

—Thomas White, a guard, in the Hospital with small-pox, jumped out of the window—probably in delirium,—and was picked up dead.

—*Delhi Gazette:* "We are told that a most interesting book upon blindness and blind people has just been published by Mr. Levy, who has himself been blind for nearly fifteen years. Mr. Levy shows that the loss of one sense stimulates the others to a wonderful activity and keenness; and he asserts also the existence of other senses than the five commonly known as such. The most remarkable of these is what he calls 'Facial Perception.' The faculty he means is that whereby a blind man is conscious that he is opposite to an object, and can perceive besides whether it is tall or short, slender or solid. He can go so far as to detect whether it is a wooden fence, a stone wall, or a hedge. But he cannot do this unless the object is nearly as high as his shoulder, nor can he do it if his face is thickly veiled."

Wednesday, May 1.

—The non-agricultural Cess in the Presidency is simply atrocious. We are glad to find the *Bombay Gazette* writing vigorously against it. The Income Tax stops with those who earn only Rs. 1,000 a year, but this Cess does not stop till it reaches those who earn only Rs. 50 a year, or three pence a day. "The assessors have gone on the logical deduction that, as to keep life in one human body costs at least Rs. 2½ a month, a family consisting of man, wife, and one child, must necessarily earn the minimum amount taxable, or fifty rupees a year. Consequently, a large proportion of those taxed earn barely enough for subsistence, and have either to borrow the money, or to literally go without food for two or three days in order to pay the necessary amount. The office of the Collector is surrounded by various persons who look more like fit objects for charity than for taxation. The dregs of the population, who earn a hand-to-mouth existence by labour, the proceeds of which are frequently anticipated by a loan from the shroff, in order to lay in the necessary amount of grain for the year's consumption, have, has a rule, actually *no* ready cash, and are never in possession of any such sum as eight annas. Yet many of the poorest who have large families to support, and must therefore, as the assessors rightly agree, earn at least one hundred rupees a year, have to pay in one instalment one rupee and a half, a small enough sum to an honourable legislator, but a sum the payment of which causes absolute bodily privation for many days to a wretched labourer and his family." One informant further tells us "that the feeling among all classes is one of bitter disgust, and the word 'zoolum' is in everybody's mouth in connection with the tax."

—*Bombay Gazette:* "The Government of India have approved of the project for a narrow gauge railway from Nagpore *via* Kamptee and Toomsur to Dongeeghur in Chutteesghur; and the scheme has been sent home for the favourable consideration and sanction of the Secretary of State. The length of the proposed railway will be 162 miles, and the estimated cost is Rs. 42,000 per mile.

—Lord Northbrook left Bombay yesterday.

—H. H. the Gaekwar was prevented by religious engagements from being present at the unveiling of Her Majesty's statue.

—An opium-eater in Calcutta was lately sentenced, on conviction of theft, to one month's imprisonment. But he could not endure existence without the drug, and within twelve hours of his incarceration attempted to commit suicide.

—Mr. W. G. Palgrave, in the *Times*, on the Mahomedans of India: "Sixthly, that although there exists among our Indo-Mahomedan subjects a small knot of fanatical 'irreconcilables,' who would fain overthrow our rule at whatever cost, yet the greater number by far of their Indian co-religionists would, without any violence to their doctrinal obligations or feelings, willingly remain as they are, and seek to make the best of their position, not to change it. A somewhat similar division may be traced among the Mahomedans subject to, or immediately bordering on, Ottoman rule.

"But, seventhly, that this latter, or pacifico-loyal class, are constantly in danger of being drawn within the vortex of the former, or disloyal, not only by the general law which in human affairs subjects the passive element to the active, but especially if any real cause for disatisfaction, however unimportant at another time, be superadded.

"And this is our chiefest danger; not from the rebels of the Sittana camp and the conspirators of Patna, but from the mass of Mahomedan families, high and low, noble or plebeian, now quiescent and negatively loyal; but from whom, if they be once enticed or driven into hostility, a deadlier crisis than any that has yet convulsed our Indian empire may fairly be expected."

—The extent to which Dengue fever is prevalent in Calcutta is said to be unequalled in the history of any previous epidemic.

—The 118th of the minor planets has been discovered.

—*Overland Mail*, April 12: Her Majesty returned to England from Baden-Baden on April 8, in excellent health. The Court will remain at Windsor for a few weeks.—The Prince and Princess of Wales have left Rome for France; from thence they will proceed to Milan, and other parts of Italy, returning to Paris by the latter end of April. The health of His Royal Highness continues very good. —Prince Arthur, it is reported, will shortly be promoted to the rank of Major, and proceed to India for two years' service.—The Queen has sent a message of condolence to the parents of the late Sub-Lieutenant Talbot, who was recently drowned by the boat accident with H.M.S. *Ariadne*.

The French Government has consented to abandon the present passport system. In future it will be content with the names of travellers at the frontiers.

The Spanish elections are over. The Government is said to have a majority of 100.

Mr. Gladstone has accepted an invitation to visit Belfast shortly.—Sir Spencer Robinson will contest Tamworth in the Liberal interest, and Mr. Hanbury opposes him as a Conservative. The election will take place in a few days.

The lad O'Connor, who presented a pistol at the Queen, has been sentenced to a year's imprisonment with hard labour and twenty stripes with a birch-rod.

Madame Riel, a French lady, has just been murdered in her house in Park-lane, Piccadilly. A Belgian woman, who acted as cook, and who has fled with cash and securities, is suspected of the crime.

The strike of agricultural labourers continues; many of the men are being engaged for the north of England and New Zealand.

In the Commons Mr. Bouverie has called attention to the recent lamentable loss of life on board H.M.S. *Ariadne*, which he attributed to negligence on the part of the Admiralty in not seeing that all vessels of war were supplied with the best apparatus for lowering boats. Mr. Goschen has promised an inquiry into the matter.—M. Dodson has retired from the Chairmanship of Committees, and Mr. Bonham-Carter has been elected in his place.

Obituary.—Viscountess Kenmure: Major W. F. Hamilton; Surg. P. Angus, Ben. Med. Ser.; Archdeacon Downall, of Totnes: Lieut.-Colonel J. B. Pilgrims, late 11th Hussars; David Lyon, Esq., late M. P.; J. S. Clarke, late B. C. S.; and Surgeon-Major Craddock, Ben. Ret.

—Mr. Spurgeon, at a recent meeting, said: "The condition of our agricultural labourers was most shameful, and he had not rejoiced in anything since he was born so much as when he heard they had begun to stir and to strike. He wondered they had not struck long ago. No doubt if wages were raised, farmers would complain they were pinched. Well, the farmers must pinch the landlords. He (Mr. Spurgeon) had not a great deal of sympathy for the latter, for there were numbers who had their thousands of acres, and who could stand a little squeezing without being reduced to abject poverty thereby. Negro slavery was nothing to the treatment of the labourers, and it ought to be denounced by every honest man and earnest tongue."

Half the town of Antioch was destroyed by an earthquake on April 3; 1,500 persons were killed. Great distress prevails in consequence.

Despatches dated San Francisco, March 29, state that advices from the volcanic country north of the Mojare River, show that an earthquake had been felt there with terrific force. At Lone Pine twenty-three people were killed. The shocks were felt at intervals for thirty hours, creating immense consternation. Fifty houses were wholly demolished, and the town is in ruins. Despatches from Genoa, Nevada, dated March 28, say that Camp Independence, Ingo Country, California, is in complete ruins, the earthquake (March 26) having been most severe in that region. Not a single abode or brick building is standing from Bishop's Creek to Independence. Fears are entertained for other mining camps further south in the sierras. Stage passengers report several fissures miles in length, and fifty to 200 feet wide, and twenty feet deep, opened along the eastern base of the Sierra Nevada, near Big Pine Camp. At other places in the vicinity the ground is heaved up in great ridges. Large springs have stopped running, and others have broken out. Many people at Independence were hurt, but no lives were lost. The shock was probably more severely felt south-eastward towards Arizona, in the desert country, which has hardly any population.

The report of the representative body of the Irish Church, which has been presented to the general synod of the Church, states that the school-houses and lands connected with them have now been vested in the Church Body by the Government Commission. They have also accepted the vacant glebe-houses at a rent equal to the ordnance valuation, but have had considerable trouble in consequence of the Land Act, from trespassers and persons over-holding. The total annuitants in the Irish Church are 2,157: the commutants 1,837; and the non-commutants on March 1, 1872, 320. The number of clergymen who have "compounded," resigning their incumbencies, is 309; their commutation capital 877,762*l.*; the composition allowed, 456,828*l.*; and the balance remaining to the Church thereby, 423,940*l.* They have advanced to the clergy as loans 755,056*l.*

Last week the total number of paupers in the metropolis was 34,416, and 82,424 received out-door relief.

Senor Castelar has delivered a speech at Seville, in which he said that his party aspired to the formation of a United States of Europe and a universal Republic.

Thursday, May 2.

—With unfailing punctuality the *Indian Travellers' Guide* appears at the beginning of each month, keeping us posted as to the most recent time tables and giving full particulars of matters pertaining to Indian travel. For sale at the *Bombay Gazette* office.

—*Times of India:* "Last night the members of the Byculla Club entertained H. E. Sir Seymour FitzGerald, Governor of Bombay, to a farewell dinner. Sir Michael Westropp presided. The proceedings throughout were most enthusiastic. The most important statement in His Excellency's speech was that the local Government has succeeded in obtaining a concession, amounting to £1,000,000, from the Supreme Government, in connection with the Port Trust."

"An investiture of the Most Exalted Order of the Star of India was held yesterday afternoon at Government House, Parell, when the Insignia appertaining to the rank of Companion of that Order were presented to the Honourable Sir Jamsetjee Jejeebhoy, Bart., the Honourable Munguldass Nathoobhoy, and Lionel Robert Ashburner, Esq., C.S."

—Same; Zanzibar, Feb. 26: "No news has reached Zanzibar from the interior regarding either Dr. Livingstone or Mr. Stanley. It is also rather singular that nothing of any consequence has reached here concerning the state of matters at Uniamuezi, so that troubles may still exist between the Arabs and the inland tribes. That no communications from Dr. Livingstone have reached the coast can be no matter of surprise, when so many months have elapsed since anything was heard of Mr. Stanley, who was, at the date of his last letter, comparatively near. The Livingstone search expedition is expected here about the middle of March." It would probably be detained about three months at Zanzibar, on account of the floods.

FRIDAY, MAY 3.

—*Times of India:* "Last evening, the Victoria and Albert Museum was formally opened to the public by H. E. Sir Seymour FitzGerald. The Governor elect, Sir Philip Wodehouse, K.C.B., was present, and occupied a seat on the dais by the side of Sir Seymour. The ceremony was a very brilliant one, all the officers of the services off duty assembling in full-dress, and ladies mustering in great numbers. A company of the 19th N. I. formed a guard of honour. H. E. the Governor, in unveiling Mr. Noble's beautiful statue of the late Prince Consort, the magnificent gift to the city of Bombay by the late Mr. David Sassoon, delivered one of those happy and pointed speeches at which he is *facile princeps*."

—The *Mirzapore*, with our next Mails, left Aden on Wednesday, at 8 P.M.

—The foundation of the Elphinstone High School will be laid this afternoon on the Esplanade, south of the Framjee Cowasjee Institute, in the place hitherto occupied by the Marine Battalion.

—*Times of India:* "Through the kindness of Mr. Boteler, Assistant Superintendent of the Government Telegraph, we learn that all day yesterday a cyclone was raging at Madras. Several ships have gone ashore there, some of which are completely wrecked. Telegraphic communication with Madras, on all sides, was stopped at an early hour yesterday morning."

—There is trouble now in the Sultan of Zanzibar's family. His eldest brother has been placed in irons,

—The ravages of small-pox in our city continue. There were 112 deaths from this cause last week, the total mortality being 455. When shall we have compulsory vaccination?

—H. E. Sir Seymour FitzGerald is expected to leave in Monday's Steamer.

—11 boys and young women employed as coolies near Fyzabad, in digging sand for railway ballast, were buried alive by a caving in of the sides of the pit. The oldest was aged 18.

Selections.

HEADS FOR UNITED PRAYER IN MAY, 1872.

IN conformity with the proposal made in a correspondence between Dr. Merle d'Aubigné and Mr. Kinnaird, and similar to that held in December 1869, at the time of the holding of the Œcumenical Council at Rome.

I.—*Prayer for the Reformed Churches.*—(1) "That the doctrines of salvation, of our fallen state, of faith in the expiation of the Cross, of justification, regeneration, and the grace that flows from possessing them, may become more living in every Protestant, by the grace of the Holy Ghost: (2) That the communion of each of us with Christ may be true, that each Protestant may be able to say with St. Paul—*Christ dwelleth in me*, and that having *the mind of Christ* we should glorify the Saviour and win souls to Him: (3) That the Head of the Church, to whom *all power is given in heaven and earth*, would graciously banish from the Church the errors of infidelity, rationalism, and superstition, and give repentance to the acknowledging of the truth, so that faith, charity, and concord may be restored to the Churches of the Reformation."

II.—*Prayer for the conversion* of the souls of Roman Catholics, especially of their ecclesiastics and dignitaries.

III.—*Prayer for particular Countries.*—For France, that it may reject every religious system which places the traditions of men on an equality with the Word of God, and that its unbelief may be changed into true faith;—For Spain, that its present state of inquiry may pass into full Gospel light;—For Italy, that its new freedom and opportunities may be followed by an awakening of conscience and renewal of heart amongst the people generally:—For Germany, that the conflict now engaged in may develop real spiritual life and lead to a new Reformation;—For America, that in its Protestant countries the Light may shine more brightly, and in the Roman Catholic ones a great and effectual door may be opened to the preaching of the Gospel; For England, that the tendency to Romanizing in Church and State may be checked, and scriptural holiness diffused among the people;—For Ireland, that the present subjection of the majority of its people to Romanism may be broken:—For "Holland, Switzerland, and Protestant France, that living faith in the Word of God may there triumph over human systems of unbelief."

IV.—*Prayer for Mission Fields.*—(1) That where the heathen or newly-converted Churches have not been misled as to Christianity by the idolatrous usages of Rome, they may be saved from that evil; (2) That where the missionaries of Rome confront our missionaries, the power of divine grace may cause the truth to prevail; (3) That such heathens as have under Romish influence embraced a perverted Christianity, may be led to renounce all that is of heathenism and all that is corrupt, and to seek and find the truth as it is in Jesus in all its fulness; (4) That such heathens as have rejected the Cross of Christ to embrace a Christless Christianity, may be led to bow at *His* name who is "King of kings and Lord of lords;" (5) and lastly, That special supplications be made for the speedy and complete overthrow of all the mighty systems of Antichristian error, such as Mahomedanism, Hinduism, Buddhism, Confuciusism, Taowism, with *every form* of Pagan idolatry and superstition.

SUGGESTIONS FOR CARRYING OUT THE ABOVE.

1. *That the week beginning Sunday, the 19th May, and ending the 25th*, should be set apart for special prayer by Christians throughout the world for the above objects.

2. That not only where practicable public meetings for prayer should be held, but that everywhere private and social prayers should specially be offered up.

3. *That the subject of* INTERCESSORY PRAYER should form a prominent topic in the *Sermons* preached and addresses given on *Sunday, the 19th May.*

Miscellany.

—Free Church Bengal Mission Report:

Along with most Missions to Hindus and Mahomadans, we desire to mourn over the insignificance of the result as stated in arithmetical figures. And in Calcutta, at present, the ratio of baptisms among educated men is smaller than it has often been. Many causes may contribute to this issue. For one thing, the tone of religious belief in Europe powerfully influences that of educated Hindus. We all know that, for some years past, lax views in regard to Revelation and the supernatural generally have been obtaining currency in Europe; and that an opposition between science and Scripture has been strongly asserted to exist. All this tells powerfully on our work in India. There seems to be pretty general belief among educated Hindus that Missionaries proclaim an antiquated form of Christianity, which enlightened men in Europe are forsaking. They wait, therefore, to see what form religion will assume in Europe before they make up their minds as to their own belief. We do not see that Comtism, properly so called, has made much progress around us. We do not see much of a harsh infidelity. But we do see much of unsettlement, of perplexity, almost a chaos of belief.

In the next place, we must note the influence of the Brahmo Somaj in Calcutta and some of the large cities. In the meantime, there is no doubt that the Somaj, with its appropriation of much Christian truth and Christian phraseology, detains many men who, in former days, would not only have broken loose from Hinduism, but sought refuge in the Church of Christ. There is no question that, in this sense and to this extent, the Somaj is antagonistic to the Gospel; so that one can well understand the severe language in which some Missionaries, and not Missionaries alone, have spoken of the movement. Our object at present is not to give an estimate of the total effect of the Somaj; if it were, we could speak strongly of the value of its protest against polytheism and pantheism, and its contendings for social reform: but our desire at present is to refer to the influence which it exerts in opposition to Missions. This is undoubtedly powerful; but we cannot believe it will continue so for a lengthened period. Surely, surely, those souls which have any deeper sense of sin will cry out for salvation; nor is it credible that earnest seekers after truth will long remain content with speculations which are at best a dim reflection of Christianity, and which, when they deviate from Revelation, are as baseless as they are vague.

It is a very interesting question, what is the religious state of the young men who study in Mission schools and colleges? Something may be learned regarding it from the fact that at the last examination for the B. A. degree, not a few of the candidates, in stating their religion according to University requirements, wrote, *Believer in Christianity.* Their doing so was wholly spontaneous. They could not conscientiously call themselves either Hindus or Brahmos; and Theist was too vague a term.

It is a solemn inquiry why such persons do not obey the command, "Come out and be separate." In Britain, young men of this class, upright, amiable, and in a sense devout, would, as a matter of course, make a profession of religion, and be regarded as genuine Christians,—ministers, parents, and friends all helping them in their progress, and rejoicing over them. How different in unhappy India! The opposition of the Hindu community to relatives being baptized amounts, we might say, to a kind of insanity. Every means, fair or foul, aye sometimes the basest possible, will be had recourse to, in order to prevent the convert from entering the Church of Christ. He may believe anything, say anything, eat and drink anything, however irreconcilable the act may be with the ordinances of Hinduism, and all will be forgiven; only, those dreadful waters of baptism must be shunned as worse than death. The rights of conscience are treated with absolute scorn; or rather, the very conception of their existence is foreign to the general Hindu mind. We have known a Hindu parent say to his son, "I would rather see you a drunkard than a Christian."

—*Advance:* "If some one would write up the history of the Harmony Mill Company of Cohoes, N. Y., the largest cotton manufactory in the world, he would do more towards a solution of the labour problem than any 'convention' ever did. It is 36 years old, and has never had a strike among the 3,100 hands in its employ. Seven hundred brick tenements, built by the Company, hold its employés, who pay an annual rental which just covers the interest of the money invested. One thousand men, women, and children attend a Sunday-school which the Company maintains in a large hall it has built, and fitted up with a library of 2,000 volumes, as a free gift to its hands. The high-school of the town, which cost $40,000, was presented to it by the Harmony Mill Company. Just as we might expect, the Company estimates that the expenditure necessitated by these many efforts at improving the condition of the operatives has been more than returned in the quantity and quality of work turned out, and in the complete immunity from trouble between them and their employés."

—Same: "*Good Words* for February gives some peculiarly interesting statements respecting the life and opinions of the late Edward Denison, who gave himself with a rare enthusiasm to the solution of the awful problem of London pauperism. The son of a Bishop, wearing high university honours, convinced that something must be fatally wrong in the administration of the Poor-Law, he

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resolved to see with his own eyes how matters stood, to watch and learn the real feelings and prejudices of the poor, and how they were affected by what was being done for them. Accordingly, he took up his residence in one of the worst streets, to visit and teach—and study among them. The first impression, of course, was of the terrible gulf there is between rich London and poor London. It seemed a monstrous thing to him, that, in the richest country in the world, large masses of the people should be doomed annually to starvation and death. But while he admitted that the people create their own destitution and disease, he became more and more persuaded that the thing to do was, not to go on pauperizing them with indiscriminate alms, but to instruct them how to live, and so to disarm their disabilities. The system of outdoor relief he found was thoroughly evil. 'I am beginning seriously to believe,' he says, 'that all bodily aid to the poor is a mistake, and that the real thing is to let things work themselves straight; whereas by giving alms you keep them permanently crooked. Build school-houses, pay teachers, give prizes, frame workmen's clubs, help them to help themselves, lend them your brains; but give them no money except what you sink in such undertakings as these.' While he was fully aware of the appalling social fact, he cherished high hopes, if the work were undertaken in the right way. 'I have no fears,' he says, 'for the spread of Christianity among these men: these are they for whom it was sent; these are they of whom it is declared that 'theirs is the kingdom of heaven.' A Christianity taught by Pharisees and illustrated by Sadducees in purple and fine linen, has failed to reach their hearts. No wonder. And then men say, forsooth, Christianity won't do now—it does not satisfy the instincts of humanity. It is not Christianity, but Christians who are wanting. I suppose Baal satisfied the instincts of the humanity that clustered round Carmel, while the solitary prophet vindicated his creed before an apostate nation! But, somehow, Baal could not hold his ground. I am convinced that the days are pregnant with as much spiritual as temporal good for these down-trodden brothers of ours, whom we have elbowed out of our churches, as well as ignored in our laws."

TELEGRAPHIC NEWS.

London, April 25th: The body of the late Earl Mayo has arrived at Kingstown. Great preparations are being made for the funeral ceremonies, and the landing will take place to-day. The Marquis of Lorne will represent Her Majesty the Queen.—Earl Mayo's funeral procession was one mile long.

26th: In the House of Commons last night, Mr. Fawcett arraigned Mr. Gladstone for refusing to fix a day for the debate on the Dublin University Bill. A stormy discussion ensued, when Mr. Gladstone promised to fix a day, if possible, during the working portion of the session. Mr. Fawcett is, however, dissatisfied, and threatens to reappeal to the House.—Mr. Redmond, the Home Rule candidate, has been elected member for Wexford.—The Tichborne claimant has been bailed.—Obituary:—Colonel Rose Campbell.

New York, 26th: Strong efforts are being made at Washington to induce the abandonment of the indirect claims. All the influential papers also advocate their withdrawal.

Paris, 26th: Signor Rios Rosas has been elected President of the Spanish Congress.—Marshal Serrano has been appointed Generalissimo of the Army against the insurgents in Spain, and has taken command of the troops in the northern provinces, where the bands of Carlists are increasing.—It is rumoured that Don Carlos has entered Spain.—The Radicals have declared themselves against the Carlists.—A great eruption of Mount Vesuvius occurred yesterday and to-day. Two hundred people were buried in the lava. The eruption is increasing, and the inhabitants in the neighbourhood of the mountain are fleeing for safety.

27th: It is stated that the Carlist insurrectionists number 1,500 at present.—Marshal Serrano, with 6,000 troops, is going to Navarre.

London, 27th: The Marquis of Lansdowne has been definitively appointed Under-Secretary for war.—The remaining clauses of the Ballot Bill have been adopted.—Lord Rivers, Mr. Guildford Onslow, Dr. Attwood, and Mr. James Lamont stood bail for the claimant in the Tichborne case.

Paris, 28th: Seven members of the Secret Radical Committee have been arrested at Lyons.—The eruption of Mount Vesuvius is decreasing; but several villages at the foot of the crater have been destroyed. The inhabitants have, however, been saved.—The outbreak of the Carlist insurgents in Spain is confined to Navarre, Guipuzcoa, and Biscaye. All the other provinces are quiet.

New York, 28th: President Grant has stated that he is favourable to the withdrawal of indirect claims, provided England agrees that neutrals shall be irresponsible for consequential damages hereafter.

London, 29th: Don Carlos remains at Geneva.—Latest accounts from Naples state that Vesuvius is less violent.—The reply of Mr. Secretary Fish has arrived in London; it is lengthy, and the tone extremely amicable.

New York, 29th: It is expected that the Liberal Convention in Cincinnati will nominate Mr. Adams as the new President.

London, 30th: The *Times* of to-day states that General Schenck has been instructed to state that if England decides beforehand against the principle of making claims for indirect damages that America will agree to the same, and thus the principle will not be discussed at the Geneva Conference. The American Case has therefore been superseded, and it is understood that England accepts it.—Earl Russell has again postponed his motion relative to the Alabama case.

Paris, 30th: Official despatches from Spain state that Marshal Serrano is advancing on Navarre, where the insurrection is centred. The principal bands in the other provinces have dispersed.—The eruption of Mount Vesuvius continues to decrease.

London, May 1st: On a motion by Lord Cairns in the House of Lords last night, the Appellate Bill was referred to a Select Committee with the consent of the Lord Chancellor.—In the House of Commons last night Mr. Grant Duff, replying to Mr. Fawcett, said that the Duke of Argyll will ask for an explanation from the Government of India regarding the abolition of the Professorship of Hindoo Law in the Sanscrit College at Calcutta.

2nd: The American Minister at Madrid will resign, and no successor will be appointed until satisfaction has been afforded for the American subjects who have been imprisoned in Cuba.—Mr. Jacob Bright's Woman Franchise Bill has been rejected by 222 against 143 votes.—The duties on Tea and Coffee will be abolished in America from 1st July next.

Paris, 2nd: Count Arnim has given assurances to M. Thiers of the good disposition of Germany towards France.—M. Harcourt has been appointed French Ambassador in London, and M. Bourgoin at the Vatican.—The Carlists remain entirely unsupported by the Republicans; several bands have been defeated.—Marshal Serrano continues advancing on Navarre.—The eruption of Mount Vesuvius has terminated.

PASSENGERS SAILED.

Per Str. *Malta, April 29th:*

For Southampton.—Colonel and Mrs. Widdicombe and 2 children; Mrs. Phillips; Mr. and Mrs. Wade; Dr. and Mrs. J. Cruickshank and child; Mrs. Wahab; Mr. R. Stanley; Mrs. Henderson and 2 children; Captain Glass; Mrs. Gordon and 2 children; Mr. and Mrs. Rajharyach Chatty; Comr. the Hon. H. A. Court, R.N.; Comr. John R. T. Fullerton, R.N.; Mr. G. F. Dawson; Mrs. Doering; Mr. A. Schroder; Miss Schroder; Mr. R. Schroder; Mr. G. Schroder and 2 children; Mrs. Kinleside; Mrs. Dempster and 2 children; Lieut. S. S. H. Dickens, R. N.; Sub-Lieut. W. H. Roberts, R. N.; Mr. William Herwood; Mr. F. Langdown; Mr. S. McArthur; Mr. John Elvin; Mr. William Hart; Mr. James Jacob; Captain Carter, 4th Rifles; Major H. St. G. Tucker; Mr. and Mrs. Phipps and 2 children; Capt. J. Charley; Lieut. Dawes; Major and Mrs. Parsons and 6 children; and Surgeon A. Maclean.

For Brindisi.—Mr. R. G. Currie, C.S.; Mr. Philip Egerton; Mr. A. A. Borradaile; Mr. and Mrs. W. M. Coghlan and child; Honourable and Mrs. F. S. Chapman; Mr. S. L. Macnaughten; Mr. Gibbon and sister; Mr. J. P. Watson; Mr. P. Horden; Brigadier-General Stock; Dr. J. W. Tyler; Mr. J. R. Bell; Mr. J. A. Travers; Mr. Geo. Mills; Major Whish; Surgeon-Major R. Cockburn; Captain Harrison; Major Craigie; Captain Currie; Mr. Eduljee Manockjee Setna; Mr. J. Munro; and Mr. Pestonjee Byramjee.

For Suez.—Mr. Charles Groom; Mr. and Mrs. Tidy; Colonel James Black; Mr. E. G. Von Gleher; and Mr. R. B. Shaw.

For Aden.—Mr. Maclean.

Per Str. *Persia, May 1st:*

For Genoa.—Col. and Mrs. Bushe, two children and nurse; Mr. and Mrs. H. F. Campbell; Rev. and Mrs. Lauffler and three children; Mr. Albert Gerdes; Mr. Abbott; Mrs. Willis and three children; Mr. C. T. Sibbald; Mr. F. Gordon; Capt. and Mrs. Blackmore; Capt. and Mrs. Stevenson; Capt. G. N. Channer; Capt. G. C. Gregory; Capt. Simpson; Messrs. Martin, Pirod, and Sudheimer.

For Naples.—Mr. C. Bott; Mr. E. Krell; and Mr. H. Will.

For Suez.—Col. E. N. Sandiland; Mr. H. Flugge, Mr. Julius Fisel.

PASSENGERS ARRIVED.

Per Str. *Golconda, May 1st:*

From Brindisi.—Sir P. Wodehouse; Col. O'Connell; and Capt. Browne.

From Southampton.—Mr. D. Jarvis; Mr. J. S. Jarvis; Honourable Mrs. Deane; Mr. Lemon; Mr. and Mrs. Sandells; Mr. Creery; Mr. Speck; Mr. T. Willoughby.

DOMESTIC OCCURRENCES.

MARRIAGE.

NAVALKAR—KHISTY—May 1st, at Christ Church, Byculla, by the Rev. T. Carss, Mr. Gunpatrao Raghunath Navalkar, to Miss Sagúnábái Haripant Khisty, daughter of the late Rev. Haripant Khisty, of the American Mission, Ahmednuggur.

DEATHS.

KEAYS—April 11th, at Poona, of phthisis, Assistant Apothecary George Keyes, Bombay Medical Department, aged 21 years and 8 months.

LOCH—April 20th, at Khandwa, Ethel, the infant daughter of Major J. L. Loch.

MOFFAT—April 24th, at Chiculdah, Mabel Fanny Garrard, infant daughter of E. Moffat, Esq., Officiating District Superintendent of Police, Ellichpore, aged 6 months and 3 days.

D'SILVA—April 27th, at her residence, Agiary Lane, Mrs. Petrolina M. D'Silva, relict of the late Mr. Joseph D'Silva, of Her Majesty's Dockyard, aged forty-four years.

MACGUEEN—May 1st, at No. 17, Church Gate Street, Bombay, John Norris Macgueen, Apprentice, Bombay Medical Department, second son of Geo. Macgueen, Madras Medical Department, aged 20 years, 5 months and 5 days.

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